The Hottentots and the darker Bushmen whose skin is light-brown or fawn-colored stand alone among the blackish-brown to black human races of their neighborhood. A pale, fawn-colored, brownish-yellow is the basic color of the Hottentot's body. On the face the skin is often brown but on the sole of the foot, it becomes the slightly tanned skin color of our race, even more so under the nails of the feet and hands, sometimes seeming yellower, sometimes pinker. They do not have our bright red lips. The mucuous membrane of the mouth (including the parts of the lips which are invisible when the mouth is closed) [178] and of the throat is a dull red tinted with violet. That is also true of the vulva. The glans penis, however, is a bright pink color. I never saw a single case of circumcision.

The Hottentots cannot consciously move either the muscles of the skull or the ears, only the platsyma, as I later tested.

[Picture. Herero, about 20 years old]

The body hair is extremely scant. Because of this and the strong curl in each fine hair, wherever the hair grows in bunches (except for the eyelashes, the eyebrows, the moustache and the beard), it mats together into separate, isolated tufts between which the skin shines brightly. But these visible parts of the skin are not bald: The implanting of the hair in the skin is regular, at least no group arrangement can be identified which would correspond to those matted tufts. That is true for the hair on the skull as well as around the genitals and in the armpits. The stronger the spiral curling of the individual hair and the scantier the total amount of hair is, the firmer and smaller the tufts. There are variations in all stages from compact formations that measure only a few millimeters across to loose clumps that are centimeters large. Only in a few rare exceptions is the hair on the head so strongly developed that it forms curls as long as the finger, thickly massed, but individually differentiated, which then stand straight up in confusion or dangle around the head in a fantastic way (cf. Plate V.) The Hottentot himself [179] designates the black round knots of hair on his head with the same word that means goat dung (*!no‡ra·s). The Boer compares these hair knots with peppercorns and calls the Hottentot "Pepperkopp". Among several hundred Hottentots I met only one bald one.

The Hottentot has only those parts of a beard that our race has best developed, namely, a weak mustache (especially developed towards the side) and a chin beard. The separate hairs of these are well developed. He does not have side-whiskers and a complete hair covering

under the chin and on the neck is lacking. It is only suggested here and there by separate hairs. 142

[Picture. Herero, about 20 years old (the same person that is pictured on page 178)].

The physiognomy of the Hottentot receives a heightened expression through the premature appearance of wrinkles. The corner wrinkle from the mouth to the nose and a fine wrinkling of the skin under the eyes, appear very early, along with forehead wrinkles. With age the lines increase and develop into wrinkles to such an extent that they rob the face of all expression and extend over the neck and breast in long, parallel stripes (cf. Plate XVII). The skin of young and healthy individuals of both sexes is stretched stiff and fresh across the soft parts (cf. Plates XII and XIII). 142 145

The fatty padding of the female body is generally considered ornamental. The breasts are fully developed. Accumulations of large masses of fat on the buttocks and on the outer side of the upper thigh (steatopygia) often produces a distorted figure in the matrons. Such enormous development and such definite localization are a peculiarity of the race as [180] is the enlargement of the small lips of the vulva to form an apron, which will be discussed in another place. 142 [832]

B. Posture of the Resting Body

However neglected the external appearance of the Hottentot seems to be at first glance, I still discovered here and there certain rules of deportment, concerning the posture of the resting body. It is forbidden to lift the knee above the level of the head as is the case when lying on one's back with the knees bent. The designation for such a position is !hõ'//goa *. 516 576

* I could not find the word *!hõ' listed anywhere; it is as sharply differentiated from !ho'- to be bent, as from !hõ↑ - to mock. As far as I could determine the meaning . . . [Picture. Hottentot woman of Bersaba, 1.48 m tall, about 40 years old with well-developed fatty buttocks.] from the native usage, it has the sense of "uncouth." A man speaks thus to another with a noticeably large set of teeth: [181] "sa arii kxoma !hõ' //gũga (e)ĩts" i.e. "Your

841 [145]

Menstruation usually begins between the thirteenth and fifteenth years. From then on it is called *//kχã/a·es(e)ni, i.e., "moon sickness," from the regularity of its recurrence. It supposedly lasts three days on the average and is scanty. [Picture. Plate XII. Topnaar Hottentot Girl.] At this time they often [297] paint their faces with a dark greasy salve. (See Care of the Body, p. 210). [302]

Those who are menstruating are not allowed in the kraal, let alone to do the milking. It is difficult to get reliable information about the end of menstruation. I know of two women who had children when 47 years of age and of another aged 55 who still had periods. In general the appearance of the climacteric does not seem to deviate from the norm for our race. [145]

b) Marriage, !ga·meb, is the goal which the girl seeks. I was astonished how carefully regulated customs have still been maintained in secrecy where the ethical customs have not degenerated or have not been clothed in Christian guise. Chance observations and occasional remarks of my companions gave me the clues which I had only to pursue with patience to find out the remnants of original folkways that are still well preserved under the varnish of semi-civilization. 581

A man who wishes to find out if a girl reciprocates his feeling of love hands the girl of his choice a little stick. If they are both in agreement, they break the little stick, each holding on to one end, and throw the broken stick towards each other's breast. The man is now the *taob of the girl, the girl the *taos of the man. They then enter into a love relationship as the word (tao = to be ashamed) indicates and as the old custom actually demands, which places on them the following duties of modesty. The betrothed may not speak to each other nor hand each other things. Anything they wish to say or give to each other must be done through an intermediary, a man or a woman. Violations are expiated by atonement presents -- they are actually love tokens and so the whole thing is a game of hide and seek that has become a fixed custom. 584

This can continue for months, a year, or longer before the relationship becomes closer. That can then happen in two ways; openly by asking the parents or secretly by a symbolic action which indicates the girl's agreement to complete surrender. The lover takes off a skin shoe when the two of them are alone and throws it to the girl. If she leaves the shoe unnoticed, the offer of a premature union is rejected. If she wishes to accept the proposal, she returns the shoe.

Magic is also involved in intrigues of love. An effective means of separating lovers, according to the opinion of informed [298] magicians, 584 832

2: Schapera E-4, 5 (no date) 1930
FX13 Hottentot FX13
Nama

551 with the person, others, again, are purely derisive. In any case, however, the confusion is great, since all the brothers' daughters will have the same "great name", and so, too, will all the sisters' sons; while later generations will carry the name even further.

In addition to this "great name" derived from that of its father or of its mother, as the case may be, each child has also a baby name or pet name given it by its mother according to fancy. This name, however, may be used by none but the parents, and by them only till the child comes of age. Even a husband may not use his wife's baby name, but must call her by the baby name of their eldest son, and similarly, a woman calls her husband by their eldest daughter's baby name.[1]

Childhood and Family Life

853 [854] A child is often suckled by its mother till three or four years old. When going about her daily occupations she carries it with her on her back, *aba*'s it, as the expression is, in a lambskin passed through her arms and knotted over the breast. Kolb and Hahn even state that when the baby is hungry the mother will not trouble to take it down, but simply pushes up her breast over her shoulder so that the baby [862] can suck while still on her back. To wean it the mother rubs her nipples with the bitter juice of the aloe. If the milk does not cease flowing she is milked several times directly into the hot ashes of the hearth fire; and as the milk evaporates there, so also will it dry up in her. Should another child be born before the first is weaned, the latter is handed over to another woman, generally a near relative of the [847] mother. The infanticide practised among the North-Western Bushmen under similar circumstances is not found among the Hottentots.[2]

866 262 [145] From the moment it can stand on its feet the child, although still dependent upon its mother, gradually learns to fend for itself in its environment. Hottentot children grow rather slowly, probably, says Schultze, because of the scanty nourishment. In poorer families they are shown by the mother how to dig out roots and bulbs for themselves; they learn to catch mice, lizards, and similar small animals, which they roast on the fire; seek out wild honey, and so on. In the more wealthy families each child is allotted a special cow for his own use, which he may milk for himself in the morning and evening;

[1] Hahn, "Beiträge zur Kunde der Hottentotten," 31–2; *idem*, *Tsuni-//Goam*, 19–20; Schultze, op. cit., 303–8; Hoernlé, *Richtersveld*, 14–15.

[2] Kolb, op. cit., 76; Schinz, op. cit., 97–8; Hahn, "Die Nama-Hottentotten," 332; Schultze, op. cit., 222, 299.

2: Schapera E-4, 5 (no date) 1930
FX13 Hottentot FX13
Nama

604 circumspection towards her, so his children have to treat her with the greatest deference. To them also she is *tàras* or *gei taras*. On the other hand, the relation of a man to his sister's children is one of the 604 greatest indulgence and goodwill. A boy can do almost anything at his maternal uncle's home without being blamed for it. He can take, 425 without asking, any of the specially fine animals among his uncle's herds, and the uncle has no redress but to take ugly misformed animals from his nephew's herds. This exchange, *//núri //gab* or *//núri //as*, is still practised by the Naman to-day. It extends over all aspects of portable property—karosses, utensils, implements, and so on, as well as livestock—and always the nephew has the privilege of helping himself to some fine specimen of any object in his uncle's possession, while the latter may only lay hands upon poor specimens, such as broken pots, tattered karosses, and other damaged objects. In no case is the exercise of this mutual exploitation regarded as abuse, however far it is carried by one partner or the other.[1]

Girls' Puberty Ceremonies

881 The attainment of puberty in the case of both boys and girls was marked among the Hottentots by the performance of special rites. The boys' puberty ceremonies seem now to have completely lapsed; those of the girls, on the other hand, are even to-day carefully observe damong the Naman. They were noted as far back as 1778 by Wikar,[2] and are mentioned by a number of subsequent writers,[3] but the first comprehensive account of them is contained in the recent descriptions given by Mrs. Hoernlé.[4] Her observations in most cases corroborate the more or less isolated details previously published, and show that in their main outline at least these rites have undergone hardly any significant change in the course of the last century and a half.

● [145] As soon as a girl has her first period, when she is said to *kharu*, which generally happens between the ages of thirteen and fifteen, she at once tells either her girl friends or some older female relative. Through this intermediary her mother is informed. The latter then

[1] Hoernlé, op. cit., 22–3; Olpp, *Angra Pequena*, 25; Wandres, "Die Khoi-Khoin," 315–16; Schultze, op. cit., 303.
[2] "Berigt aan den Heere van Plettenberg," 99–100.
[3] Alexander, *Expedition into the Interior of Africa*, i, 169; Hahn, "Die Nama-Hotentotten," 307; Schinz, *Deutsch-Südwest-Afrika*, 97; von François, *Nama und Damara*, 213; Schultze, *Namaland und Kalahari*, 295–7; Vedder, "The Nama," 136.
[4] "The Conception of Inau among the Hottentots," 70–4; *idem*, "Social Value of Water among the Naman," 523–4.

5: Vedder M-5 (ca. 1910) 1928
FX13 Hottentot FX13
NAMA

571 such occasions the men provide music by means of flutes made
535 of reeds and the women and girls perform old national dances, clapping their hands, singing, and stamping with their feet. Yet these nocturnal dances are not always harmless, for their feelings being aroused they lightly indulge in immoral excesses, and on the following morning squabbles of jealousy do not fail to arise.

147 12. The Nama does not enjoy robust health. The slender body, often weakened by dissoluteness and irregular food has no power of resistance. During the cold season they catch
[64] severe colds, and consumption and venereal diseases demand many victims. They hardly know how to nurse themselves when ill and often resort to ridiculous measures. For this
● [45] reason they grow old very soon and at the age of fifty consider themselves senile. The nursing of people who are
758 dangerously ill leaves much to be desired and when they have lost hope of recovery they leave off indulging hopelessly in hopeless nursing. Burial in a squatting position with a skin
764 wrapped round the corpse, in a round grave 1½ metres deep,
177 in a lonely spot in the open fields is now only prevalent in far-off places, for the Christian way of burying has generally been adopted. They make a flat coffin of planks which they have picked up—or of cheap boxes—paint it black, enclose in it the corpse and sink the coffin into a grave in the graveyard for natives, which exists in all the larger towns. The grave is furnished with large rocks at its head and foot and is often neatly and tastefully covered with small stones. Well-to-do families erect on the grave a wooden cross with an epitaph; and cut stones with inscriptions on them are not uncommon; but they have not yet adopted the custom of looking after their graves. Before it became the custom to inter in coffins, a grave was dug with its deepest part resembling a coffin. Half-way it broadened out on both sides, on each of which a step was made. The corpse, wrapt in skins or blankets and laid flat on the ground, would then be covered with wooden poles on which the excavated earth was thrown, so as not to be in direct contact with the corpse. These three modes of burial are still all in vogue, reminding one of the old epoch, the transition period and the modern time with its interments conducted in the Christian and European way.

VIII. Language and Intellectual Life.

197 1. At the very first meeting of Europeans with the Hottentots of the Cape Colony the peculiarity of their language attracted attention and for a long time it was believed that it could not be learnt by adults. Dr. Ol. Dapper, whose book about South Africa was published in 1868, writes about it as follows:— .

Onder de getrouden wort gantsch weinigh jaloersheit bespeurt, niet tegenstaende wel een paert by donker in een onrechte stal komt te raken. Dan grotelix wort d'overtreder, indien zulx in 't licht komt, uit bevel van den overste gestraft.

OVERLIJDEN.

De *Kaffers* of Hottentots zijn zeer lang-levend; want de meeste, zoo mans als vrouwen, bereiken den trap van tachtig, tnegentig, hondert, hondert tien, twintig, en meer jaren.

De gestorvene Hottentots worden al zittende, moedernaekt en zonder eenigh gewaet aen, in een diepe put gezet, daer na aerde over 't hooft gestolpt, met een grote hope stenen daer boven op, om door het wilt gedierte niet uit het graf (want zy willen de lijken niet verslonden hebben) gehaelt te worden.

Wanneer een man of vrouw overleden, en het lijk ter aerde is besteet, dan moeten al de vrienden, tot wel in den derden graet, schoon het maer een kint van een vierendeel jaers was, volgens een oud gebruik, de pink der linken hant af-kappen, om in 't graf by den doden gelegt te worden: dan zoo d'overleden by zijn leven veerijk zy geweest, en eenige vrienden nalaet, op wie dit vee zoude komen te versterven, het zy d'eene zuster van d'andere; de moeder van de groot-moeder; de dochter van de moeder (want dit maer alleenlijk aen het vrouw-volk gepleegt wort,) moeten dezelve van ieder pink een lit verliezen, eer zy het vee, zonder uitterste wille, mogen na zich nemen: want de kranke vermagh niet het minste op zijn doodt-bedde wegh te schenken, als aen den genen, die het erffelijk toekomt.

Dan niet geerne zien zy, dat iemant komt te sterven, en doen, zoo dra iemant in eene krankheit stort, eenen heel-meester halen, die, geheel en al geen gereetschap, nochte de minste zalve by zich heeft, als een scherp aen wederzijde snijdend mesje, met een lang yzertje, voor met een kopje. Dees dan komt den kranke bezoeken, en met het mesje in den ruch ader-laten; en doet op d'armen, met

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[74]) The apparent longevity of the Bushmen and Hottentots is still a matter of popular comment in newspapers, but while it is true that individuals may occasionally reach a ripe old age, there is actually no reason to believe that longevity is a general characteristic of the people. It should also be noted that among them the skin, owing to paucity of adipose tissue, readily forms into deep wrinkles and folds, especially on the face, even in fairly young and well-nourished people, so that individuals may often look much older than they really are. Cf. Ten Rhyne's remarks on the same topic, p. 123, below.

8: Dapper Q-4 (no date) 1933
FX13 Hottentot FX13
Cape Hottentot

Very little jealousy is found amongst the married people, even although a man sometimes takes himself to the wrong bed at night. The transgressor, if this comes to light, is then punished severely at the command of the chief. 593 837 684

DEATH.

The Kaffirs or Hottentots are very longlived, for most of them, both men and women, reach the ages of eighty, ninety, one hundred, one hundred and ten, one hundred and twenty years and even more[76]). 145

Dead Hottentots are placed in a sitting position and stark naked[77]) into a deep pit, which is then filled in with earth. On top of this is piled a great heap of stones, so that the corpse may not be dug out of the grave by wild beasts and devoured. 764

When someone has died, even if it was only a child three months old, and the corpse has been interred, all the relations up to the third degree must, according to old usage, have the little finger of the left hand chopped off to be laid in the grave with the dead person[78]). If the deceased had during her lifetime possessed many cattle which she bequeathed to some relative such as a sister or daughter, the latter (for this applies only to women) must remove a joint from the little finger of each hand before she may take over the cattle in the absence of a last testament; for a sick person may not give away the slightest thing on his deathbed except to those who would lawfully inherit it. 765 304 428

They are loath to see anybody die, and whenever someone falls ill they accordingly fetch a healer. The latter, apart from a sharp double-bladed little knife and a long bit of iron with a small knob at the end, has absolutely no equipment, not even the least bit of ointment. He comes to the patient, whom he bleeds in the back with his knife; he then applies the glowing bit of iron to the patient's 757

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77) This statement is contradicted by most other writers on the burial customs of the Hottentots. As a rule the dead person was wrapped and tied up in the kaross he wore during life, and then buried (Schapera, *op cit.*, 360 ff.)

78) The practice of finger mutilation by the Hottentots is confirmed by many later writers, but not in all the details mentioned by Dapper. It appears from the available information to have been observed (a) by women who had lost their husbands, and were wishing to remarry, (b) on children whose immediate predecessors had died young, and whose mothers then performed the operation on them as a protective rite against a similar fate (Schapera, *op cit.*, 72). [587] [751]

9: Ten Rhyne D-5 (1673) 1933
FX13 Hottentot FX13
Cape Hottentot

CHAP. XIV.

Their Character.

Their native barbarism and idle desert life, together with a wretched ignorance of all virtues, imposes upon their minds every form of vicious pleasure. In faithlessness, inconstancy, lying, cheating, treachery, and infamous concern with every kind of lust they exercise their villainy. They are so bloody in their inclinations as to practise their cruelties even upon their vanquished enemies after their death, by striking their arrows and weapons into their dead carcases. Thus in the hardness of their hearts, resisting every impulse of humanity, they persist in the savagery of their fore-fathers. They are so addicted to theft, that one neighbour does not stick to enrich himself by stealing the cattle of another. Those Africans who gave you your triumphal name, O Scipio Africanus, lofty exemplar of culture and sainthood, must have been more humane, more chaste, than these. And in addition to their shameful indulgence in vice, they secure for themselves a luxurious idleness; they never till the soil, they sow nothing, they reap nothing, they take no heed what they shall eat or drink. But the force of nature keeps them absolutely subject to their squalid ways. Wherefore whoever wishes to employ them as slaves must keep them hungry, never fully satisfied, speak to them with authority, and never fail to be as good as his word.

A consequence of their way of life is that premature old age seizes their lustful and usually exhausted frames. But since they are very careless, or rather utterly indifferent, about recording their age, no certain statement can be made as to their average span of life. For the exhaustion produced by their unbridled lusts is compensated by the temperance to which their indigence compels them. Their diet is a vegetable one. Our countrymen dispute as to whether some of them have not outlived the century; and some speculate as to this being the reason for the great ages of men in antiquity.

Furthermore, from their tenderest years they have such an insatiable appetite for tobacco (infants of less than 8 months old can often be seen smoking), that, when they have the chance of living for ever free from the restraint of laws and slavery, they yet prefer servitude to going without tobacco, often slaving at the nod of a master the whole day in return for a scanty portion of the weed. So extravagant and insatiable is their desire for it.